The Brahmo Samaj.

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ASIA'S MESSAGE TO EUROPE.

A LECTURE

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ASIA'S MESSAGE TO EUROPE.

ASIATICS, Europeans, Sons and Daughters of God,—Whence this plaintive and mournful cry, which so profoundly distresses the patriot's breast? It seems that a whole continent is writhing in agony beneath the lash of oppression, and sending forth from the depths of its heart a deep wail of woe. And as these jeremiads and lamentations of many nations rise to the skies, the four winds of heaven, like trusted and sympathetic messengers, readily waft them in all directions, and as they deliver their doleful message, east, west, north and south, they appeal to every feeling heart for sympathy and justice. Who is it that weeps? Do ye hear? It is India that weeps. Nay, not India only; all Asia cries. Behold the sweet angel of the East, into whose beauty the very colors of heaven seem to have been woven,—the fair East, "in russet mantle clad," lies prostrate, a bleeding prisoner! Who can measure the length and breadth, the height and depth of Asia's sufferings? She has no peace; she knows no consolation. And what is the burden of her complaint? The desperate onslaughts of Europe's haughty civilization, she says, have brought sorrow into her heart, ignominy on her fair name, and death to her cherished institutions. Many there are in Europe who hold that all beyond the Ural, to the remotest shores of the Pacific, is afflicted with moral leprosy, that Eastern humanity is black as Ethiop's skin, that the soil of Asia yields nothing but wretchedness and iniquity, and that chaos and darkness, twin sisters, hold their grim sway over the whole land. They say, Asia is a vile woman, full of impurity and uncleanness. Her scriptures tell lies; her prophets are all impostors; her people,—men, women and children,—are all untruthful and deceitful. There is neither light nor purity in Asia. The entire continent is given to ignorance and barbarism and heathenism; and nothing good, it is said, can come out of this accursed land. Swayed by these considerations and actuated by these feelings, Europe has for many long years been fighting

F. M. Chowdhuree, the Gospel-writer's copy.

and warring with Asia, and, like a sworn foe, carrying on depredations into the uttermost parts of the east. Most sanguinary and deadly has this war been, and verily it has no parallel in the annals of the world. It has perpetrated frightful havoc among the nations of the east, sweeping off like a deluge their ancient glory and greatness. Even now the war rages with unabated fury. Europe, why do thy eyes still roll in wild fury and insatiate antagonism, as if bent upon Asia's total annihilation? The night is over, and light has dawned upon the horrors of the battle-field. Dost thou not see, O Europe, to what an appalling extent thou hast carried this work of national slaughter? What a heart-rending spectacle of bloodshed and carnage, degradation and misery, is here opened to our view! Alas! Before the formidable artillery of Europe's aggressive civilization the scriptures and prophets, the language and literature of the East, nay her customs and manners, her social and domestic institutions, and her very industries have undergone a cruel slaughter. The rivers that flow eastward and the rivers that flow westward are crimson with Asiatic gore; yes, with the best blood of oriental life. Enough. Stay, Europe, desist from this sanguinary strife. No more war. This flag of the New Dispensation I hold before thee is a flag of truce and reconciliation. There shall be no more war, but henceforth peace and amity, brotherhood and friendliness.

This voice of rebuke and remonstrance I raise before you is not the voice of base ingratitude. For all the good Europe has done, for all the material and moral benefits she has conferred, we in Asia feel profoundly grateful. Her science and literature, her commerce and trade, her politics and religion have saved us from ignorance and error, and given us light and liberty and joy, and have laid all Asia under lasting obligations. But Europe, thou holdest in one hand life and in another death. Thy civilization has proved a blessing, but inasmuch as it utterly exterminates our nationality, and seeks to destroy and Europeanize all that is in the east, it is a curse. Therefore will I vindicate Asia. Yes I, for I am a child of Asia; her sorrows are my sorrows, her joys my joys. These lips shall plead for Asia. As a faithful and

devoted servant, as a loyal son I will serve my fatherland. When I was a child I spake as a child, and thought as a child. But when I became a man I at once put away all childish things. Time was when I served Calcutta as a little child; my services and my sympathies were restricted within the bounds of this metropolis. Years rolled on, and the little infant gradually grew into a boy, and I began to serve Bengal with a heart distended and sympathies enlarged. And as boyhood entered upon adolescence I stood up for all India. Nothing short of India would satisfy my ambitious soul, and I found joyful service in so extended a mission-field. And now, in the prime of manhood, the Lord summons me to a still higher and larger stewardship. I am called to represent the interests and minister to the wants of a whole continent. In standing forward as Asia's servant and spokesman I feel proud of my exalted position. As an Asiatic, representing a vast constituency, I feel as I never did feel, never can feel as a mere Indian. From one end of Asia to the other, I boast of a vast home, a wide nationality, and an extended kinship. Nay I not only stand upon higher and larger ground, but I stand upon sacred ground. Is not Asia the birth-place of great prophets and saints? Is it not pre-eminently a holy place of pilgrimage to the rest of the world? Yes, upon Asia's soil have flourished and prospered those at whose feet the world lies prostrate. The great religions which have given life and salvation to millions of men owe their origin to Asia. To me the dust of Asia is far more precious than gold and silver. Surely it is hallowed ground that we tread in Asia. The East is emphatically the Holy Land. But Asia is not only holy ground, but it is catholic ground also. In this one place you could count all the leading prophets and all the greatest religious geniuses of the world. No great prophet was born outside the boundaries of Asia. Is not this a note-worthy fact? Asia is the home of all the recognised churches in the world. It is not the exclusive seat of any single system of faith. It is not the exclusive property of any particular sect. Jews, Christians and Mahomedans, Hindus, Buddhists and Parsis, all recognise in Asia their common home. The spirit of Asia is cosmopolitan, catholic, and comprehensive, not partial, one-sided or sectarian. Not even her

worst enemies can predicate narrow exclusivism of Asia. She has cradled and nursed and suckled all the great Churches of the east and the west. How versatile her genius, how diverse her gifts, how wide her sympathies, how comprehensive her character! How large the breast that gave milk to so many and such widely-divergent creeds and Churches! Mother of Christianity and Hinduism, the world magnifies thee and honors thy matchless catholicity! Thou hast nursed Jesus and Buddha and Zoroaster. Verily in the spirit of Asia are all sects reconciled. Of Westminster Abbey in England it has justly been said, that it is the Temple of Silence and Reconciliation, in which the enmities of twenty generations lie buried and forgiven. Under its sacred vaults, amid the solemn silence of death, presides the Genius of Peace. True it is that there the illustrious and the eminent of all classes rest in peace, forgetful of their differences, and oblivious of their diversities of opinion and faith. There is a blessed unity among the souls that sleep in Westminster Abbey. But it is the unity of the burial-place, not the unity of the birth-place. It is the unity of death, not of life; the reconciliation of the dead, not the living. Asia boasts of a higher unity. It is the unity of kinship and brotherhood. It is the identity of a common home, the affinity of kindred spirits, the fellowship of national faith in all its diverse forms. Here, in Asia, we see not the lifeless harmony of dead men's bones but the active unity of living characters, not the fraternity of souls slumbering in the tomb, but the living fellowship and affinity of brothers born of the same mother. Asia is the fountain-head whence have gone forth streams of various creeds and diverse movements, religious, moral and social, east, west, north and south, to the uttermost parts of the world, producing varied results in different places and climes. They have gone in different directions, yet in their source they are all one. Asia is a vast stem from which have issued branches in all possible directions, perchance in opposite directions, but the roots which nourish them with sap are all in the same soil. All the principal religions of the world are like brothers that have journeyed far away from the same common home. Each is singular, yet in the whole group you trace a family likeness, a fraternal resemblance. Amid endless varieties

there is an unmistakable national identity. All the great prophets of the east and the west, all the prominent leaders of the eastern and western Churches, we not only hail and honor as men of God, but they are unto us fellow-Asiatics and brothers in a special sense. In them we recognise not only the ornament of the human race but also the glory of our Asiatic home. Shall we not magnify our race by proclaiming Christ Jesus as a fellow-Asiatic? Surely the fact that Christ and other masters all belong to our nationality, and are all of Asiatic blood causes a thrill of pride in every eastern heart. How capacious is Asia's heart, how versatile her intellect, how comprehensive and many-sided her soul! It is indeed a marvel that such diverse characters and creeds have flourished upon the same soil. We cannot say the same thing of Europe, of Africa, or of America. There we see more uniformity and less variety. On the level of dull mediocrity you miss those towering personalities, shining in the richest variety of thought and faith, whom Asia delights to honor. In Asia's firmament we behold a brilliant galaxy of stars of the first magnitude, as we see nowhere else. What a wonderful and infinite diversity of spiritual harvests does Asia's soil yield! If this vast continent embraces all the various zones of the earth and all the variations of climate and vegetation that belong to each, it is equally remarkable that it claims all imaginable types of thought and temper, all possible latitudes of spiritual culture and growth. The world wonders at the inexhaustible productive resources and capacities of Asia's soil. How from one heart grew such great and glorious geniuses as Jesus and Buddha, Zoroaster and Confucius, must strike every thoughtful man with astonishment. How in the same land flourished pantheism, polytheism and monotheism; communion, asceticism, rationalism, ritualism, quietism and the most transcendental spiritualism; how on the same soil grew such divergent creeds as Hinduism and Buddhism, Judaism and Christianity, Mahometanism and Zoroastrianism, Confucianism and Sikhism, must remain an abiding marvel in all ages. All, all the great religions are mine, saith Asia, and their founders are all my children. Lo! on my lap are seated the prophet of Nazareth and the prophet of Nuddea. The mountain on which Moses saw Jehovah in the

burning bush and received the Decalogue is mine, saith Asia. Mine too is the mountain on which Christ Jesus preached his famous sermon. Mine also are the Himalayas on which Aryan devotees lost themselves in contemplation. Mine likewise is the memorable Bo tree under whose shade the great Buddha attained final beatitude. Sinai is mine, saith Asia, and the Jordan is mine, and the sacred Ganges is mine. The Vedas and the Bible are mine, the cross and the crescent are mine. Verily, verily there is infinite diversity in Asia's creeds, and her catholicity is immeasurably vast. How then can I, as an Asiatic, standing upon Asiatic ground, and with Asiatic blood coursing through my veins, prove disloyal to such wide catholicity, the birthright and glory of my race? Surely I would be a traitor to my nationality if I did not assume a thoroughly catholic attitude. Can I be a sectarian? As a Bengalee I might; as an Indian I might; but as an Asiatic I cannot, I dare not be a sectarian. There are around me so many master minds that demand my reverential allegiance, so many types and aspects of faith and character which claim my sympathy, that I must take a broad and eclectic position, and disclaim even the semblance of narrow sectarianism.

Europe, I charge thee to be unsectarian. Asia's first message to Western nations is,—Put the sword of sectarianism adroitly into the sheath. Let there be no more sectarianism. Europe is bound to be unsectarian. For what is sectarianism? It is carnality. "Whereas there is among you envying and strife and divisions are ye not carnal and walk as men? For while one saith, I am of Paul and another I am of Apollos; are ye not carnal?" Sectarianism indeed is carnality. It is an abomination in the sight of the Lord. It is made up of envy, jealousy, pride, anger, resentment and vindictiveness. It excites and inflames the worst passions of the heart. It makes a brother stand against a brother, a sister against a sister. It lacerates most remorselessly the sweet ties of brotherhood and of sisterhood. It is the demon of sectarianism that estranges individuals and nations, splits God's family, and in the name of God sows broadcast the seeds of enmity and war. It annihilates love, and crushes every holy instinct which draws men together. It records its infernal triumphs on the pages of history with human blood.

Woe unto sectarianism! In the depths of carnality it has immersed the world. Look at your own hearts, and let them testify. Has not sectarianism blackened and embittered the heart every time it has held us in its deadly coil and poured into us its fatal venom? However virtuous and pious you may be, you are carnal if you cherish sectarian hate. You may boast of your firm faith and your exalted righteousness and your untiring philanthropy, and men may give you credit and glory for your virtues, but if there is sectarianism in your heart, Heaven's high tribunal will convict you of carnality and uncleanness. Your highest gifts are as nothing if you have no charity. "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have no charity, I am nothing." Verily there is no salvation without love, no sanctification without charity. St. Paul is therefore fully justified in extolling charity above all things and fulminating the severest invectives against the iniquity of sectarianism and unbrotherliness. Sectarianism is not only carnal, it is also unscientific. Sectarianism means plurality, and plurality is inimical to science. Science loves unity. Its doctrine is "One only without a second." Where you have two, twenty or two hundred, there science is out of place. Multiplicity is the annihilation of science. The word 'Many' sounds the very death-knell of science. In science there cannot be sects or divisions, schisms or enmities. Is there one astronomy for the east and another for the west? Are there different anatomies in different climes and ages? Is there an Asiatic optics as distinguished from European optics? Is there such a thing as Jewish zoology and Mahometan geometry? Do you talk of twenty meteorologies and a hundred geologies? Science is one; it is one yesterday, to-day and forever; the same in the east and the west; the same in the first and the nineteenth century. There can be but one science; it recognizes neither caste nor colour nor nationality. It is God's science, the eternal verity of things. So there can be but one Church; a plurality of Churches is impossible in the nature of things. If God

is one, His Church must be one. Apparently there are endless diversities of faith, and numberless sects, which are still multiplying; yet beneath all this mass of multiform phenomena science discovers and establishes a fundamental unity, at once philosophical and theological. Europe, the world has given thee credit for thy devotion to science. Thou hast unravelled the deepest mysteries of the physical world with the light of science; amidst hopeless confusion, perplexing contradictions and the gravest anomalies thou hast found unity, order and law. Why wilt thou not then recognize and uphold the scientific unity and harmony which underlies the many systems of faith prevalent in the world? As a votary of science thou canst not surely revel in multiplicity. Thou art pledged to science, and therefore to unsectarian truth in all branches of knowledge, physical and spiritual. Both in the world of matter and in the world of mind thou art bound to vindicate the *one* against the *many*, unity against multiplicity. To thee belongs that new and infant science, Comparative Theology; and it was reserved for thy scholars to evolve and bring to light the Science of Religion. Proclaim then, O Europe, the scientific unity of theology. Say, only one creed is possible, one faith, one truth. There cannot be two creeds. Two? Impossible. That would be the very destruction of all science. The illiterate and the unscientific may indulge in sectarian wranglings, but among the wise and the students of science sectarianism must be treated as a falsehood and an abomination. Banish sectarianism then from the Temple of God and from the Temple of Science. For the sake of Christianity, of Christ and of Paul, for the sake of science, the nations of Europe are morally bound to give up all manner of sectarianism. They must do so forthwith. Asia demands this of her enlightened sister, Europe. Holding in her hands all the leading systems of religion in the world, she says to Europe,—Come with thy science, and harmonize these discordant elements; evolve order out of this chaotic and conflicting mass. Asia does not boast of science. She is innocent of the great discoveries and achievements of modern science, which have made Europe so great. Yet she has spontaneously and instinctively realized the synthesis of church unity. Without learning, without

philosophy, without erudition, Asia has jumped under a sort of natural impulse into the unsectarian eclecticism of faith. Instinct, not learning, has made her catholic in her faith. What Asia has done intuitively, Europe will do reflectively. The West will have to verify theologically what the East has realized in religious consciousness. The great scholars of Europe will be called upon to vindicate and verify, upon philosophical ground, the scientific unity of all the great religions which Asia has founded and shaped with all the simplicity and freshness of natural inspiration, and with all the wonderful versatility and the infinite resources of her inventive genius. Thus shall Europe and Asia be drawn towards each other in unsectarian fellowship, and thus shall they recognise, each in her own way, an essential unity and harmony amid the multiplicity of churches and sects. But perhaps it will be said that sectarianism may be opposed to science, but surely it is not opposed to nature. The objector may argue,—Behold endless varieties and diversities innumerable in the amplitudes of nature. There is no uniformity, but diversity everywhere. Why shall we then give up our differences, and reduce all sects to the dead level of uniformity? Let me assure you that by unity I do not mean uniformity. Uniformity is the death of nature; it is the death of the soul. Where life is there must be variety. What nature proclaims, what Asia demands is unity in variety. Great is Europe, let her flourish. Great too is Asia, let her prosper. We want not their annihilation but unification. Let all sects retain their distinctive peculiarities, and yet let them unite in fraternal alliance. The unity I contend for is the unity of music. For in music, though there are hundreds of instruments of diverse shapes producing various sounds, yet there is sweet harmony among them. There are many voices, yet there is unity in their swelling chorus. There is concordance in the midst of apparent discordance. Each instrument has its own individuality, its own specific character; each voice retains its peculiar tone and is determined not to yield: yet out of the union of many voices and diverse instruments comes forth sweet and delicious music. We do not want any single instrument to supplant and supersede the rest; we do not wish that

only one voice should sing and all the others annihilated or hushed in silence. True music is not all drum or all violin; it is the perfect agreement of all varieties of sound, instrumental and vocal. If then instruments and voices differ and yet agree, why should not churches and creeds, sects and denominations, do likewise? Another analogy suggests itself. As there are many limbs yet one body, so there may be diversities of thought and character, and yet one church. No one contends that the human body should be all nose, all ear, all hand, or all head. One limb, however perfect and graceful, to the absolute exclusion of all other limbs!—that would be monstrosity, not beauty. Each organ has its peculiar function, each limb has its distinctive work; and yet they all recognise each other and are so mutually adjusted as to form by their union one harmonious whole. There are many organs, but one organism; many muscles, many bones, many nerves, yet they form a healthy and strong and beautiful living unity. Such is also the unity of the family. Look at the varied group of individuals that compose the family. There are men and there are women; there are young men and old men; there are parents and children; there are brothers and sisters; there are masters and there are servants. And yet in spite of these many relationships and their diversified tastes, inclinations and interests, what harmony prevails in "home, sweet home!" How different individualities sink in the interests of a common home, and are identified and unified in a joint family! How the young and the old are as one man! How men and women become as one heart? What a remarkable toleration of differing and even contrary views and predilections! What a forgiving reconciliation of hostilities and enmities! The whole family is linked together, though the tastes and sympathies of the members may run in opposite directions. There is an indissoluble unity in each household organisation which seems heavenly. A well-regulated family is indeed "heaven upon earth." Its unity, a blessed unity; its atmosphere hath the serenity of heaven. Why should not church-organization be like home-organization? If there are sects that represent tender and feminine sentiments, and sects that represent manly virtues they should

still unite. The younger and the older churches ought both to be accommodated in a vast and comprehensive church. And surely senior and junior prophets, and higher and lesser lights, and greater and smaller scriptures may all be so united and mutually adjusted as to form a beautiful family group, a happy and holy home. One more illustration. The metaphor of a home naturally leads us to the higher metaphor of political fellowship. In the State, more than in anything else, you see the perfection of that principle of unity which we contend for. In a free government, established upon constitutional principles, you see unity in the most perfect form of outward organisation. How many individuals, how many races, tribes and nationalities are comprised in a State! Their habits and tastes and proclivities, how different and even antagonistic! We see a heterogeneous mass of ill-adjusted and ill-assorted individualities, ready at any moment to clash and knock each other into death and annihilation. An extended empire, a vast republic, with its million units, sleeps over a volcano, and danger is always imminent. What is it, I ask, that holds these units together, and prevents their inflammable antipathies from bursting into a catastrophe? A mysterious ruling power holds these millions of souls in its clutches, and the irresistible magic of law maintains order and discipline among them. We wonder how harmony prevails over this wide extent of territory, how peace reigns amid such endless varieties. What is law? What is government? At best an invisible power, almost shadowy and intangible. Yet tremendous is its authority, before which even mighty heroes bow and crowned heads offer ready obeisance. The State is a vast and complicated machinery, in which numberless wheels of various sizes and shapes are ever moving, each in its proper place, and working harmoniously towards a common end. This is the perfection of consolidated fellowship. Here is no sectarianism; no exclusiveness, no attempt to ignore or destroy each other. All classes of the community, from the highest to the lowest, recognize and respect each other. Judges and magistrates, merchants and traders, landholders and peasants, capitalists and laborers, the learned and the unlearned, the rich and the poor, all contribute to the welfare and progress of the State.

The aristocracy and the working classes are alike essential to the life and comfort of the body politic. The exclusion of even the humblest section of the community would be the death of the State. And when many such Governments administer their respective affairs side by side, there springs up an international amity and harmony in which the life and growth of each find a mighty safeguard. What a wonderful thing is "balance of power" in the civilized world! This political equipoise, this equilibrium of national agencies and forces is indeed a marvel. How it protects the weakest and gives security to the least! Look at Europe. The nations differ, and their antipathies are unmistakeable; and yet they live, move and have their being in mutual recognition, and in the subordination of their respective interests to common welfare. They may dislike each other in many things, but none can kill a disagreeable neighbour. Can England demolish Germany? Will Germany kill France? Is it possible that Russia will slay Turkey, and obliterate it from the map of Europe? Such things may be desired and even longed for, but they are not possible in the economy of Providence, so long as each nation has a particular mission to fulfil. Each nation may endeavour to swallow and absorb the rest, but Heaven sets its face against such monstrous and selfish ambition. England may wish that all Europe should be anglicised, France may wish to make all Europe French, and Germany, German; America may desire to see the whole world Americanized. But Providence favors not such fatal fancies and annihilating propensities of any single power, Heaven abhors monopoly and vouchsafes unto each individual and nation freedom of action and diversity of operation, so that each may grow with all the freshness and variety of natural growth. Among the advanced nations of the West the tendency of modern politics is not to exclude any but to include all; not to destroy and ignore any section, but to represent the whole people. The highest form of government is synonymous with the most thorough-going and comprehensive representation. You are ever extending the franchise. You take in thousands to-day, tens of thousands to-morrow, and millions the next day, till you include the very humblest and the lowest of the population, and give the dumb and the down-trodden

a voice in parliament. If you have even the semblance of good government, if you care for real political prosperity, surely you cannot reject the humbler classes ; you cannot extinguish them because of their poverty , you cannot crush them into atoms because of their ignorance. There is everywhere a cry for justice, justice to the weak and powerless, justice to the working classes. Not to listen to that cry would be a disaster. And so in your House of Commons you include diverse conditions of life and diverse creeds ; you make the representatives of wealth and poverty, of princely fortune and humble labour, and even men of such opposite persuasions as Roman Catholics and Protestants sit together, and by mutual consultation and co-operation benefit their common country. What a variety of interests does your Parliament represent! What infinitely diversified shades and grades of opinion, conservative, liberal and radical! What a mixture of differing elements of character ! What a combination of parties and sects, political, religious and social ! Yet in that national assembly there is national harmony and a community of interests. What you do with reference to politics, I charge you, gentlemen, to do with reference to religion. I commend to you exactly the same principle, the same line of policy. Let all churches and sects be represented in a national House of Commons. Let each phase of religious life, each aspect of devotion and duty be fully represented. Let each dispensation have its voice, let each scripture have its advocate, and the result of this world-wide representation will be the most constitutional and the most perfect form of Theocracy, based upon unsectarian eclecticism. You must not demolish any church, you cannot destroy even the least among the churches so long as there is a particle of truth in it. Each sect represents an idea and has a distinctive mission to fulfil, which belongs to no other. Like the various sections of the political community, the different sects in the religious world have important purposes to subserve, and are destined in various ways to contribute to the general welfare of the race. Therefore none can be ignored, none can be crushed, but all must be represented and included in a comprehensive organisation, a Kingdom of Heaven, which will meet the requirements and supply the wants of all classes, and promote universal fellowship, good-will

and peace. The Kingdom of Heaven is not one sect to the exclusion of others, it is not Jew or Gentile, but Jew and Gentile, Asiatic and European, Eastern and Western, old and new, Moses and Jesus, Law and Grace, the harmonious union of all phases of faith and character. Humbly does Asia exhort you to upbuild such a kingdom, the Universal Church of love and peace.

Perhaps you will say, to be too broad is to be shallow ; to gain in breadth is to lose in depth. The opinion widely prevails among thoughtful and devout men that if one attempted to make his theology too broad it would necessarily become less and less deep, and gradually lose its solidity and strength. Take a glassful of water and pour it upon the ground ; as you extend the surface you diminish the depth. The logic is unexceptionable. But it is true only so far as earthly things are concerned, and only so far as we deal with limited resources and small things. Look at the vast deep sea. Can you measure its surface ? Can you sound its depth ? Who will not say of the ocean that it is both broad and deep ? But the ocean too has its limits, which the firmament hath not. Who can set boundaries to the sky above ? Its height and depth, its length and breadth none can measure. Even imagination cannot conceive any limits of the boundless heavens above. Why should you by becoming broad become less deep ? This surpasses my understanding. Let your devotion and love be as high and as vast as heaven. I invite all Europe to be Broad Church. The Broad Church reigns to-day, and is destined to be the future religion of Europe and America and Asia, of the whole world. Do not seek to deepen your Christian faith by curtailing its breadth and making it narrow. Will you contract your sympathies and love, and cherish intolerance, bigotry and sectarian hatred, in order that you may make yourselves thoroughly Evangelical ? Is it true that one must cease to be Broad Church if he wishes to be Low Church ? Do you believe that the High Church cannot possibly maintain her high standard of devotion and asceticism if she becomes broad and liberal ? The idea is ridiculous and most unscientific. It is contrary to the first principles of religion. True religion is at once high and deep and broad. The true Church is the union of the High Church, the Low Church and the

Broad Church. Her devotion is high as heaven, her faith is deep as the sea, her love is broad as the starry firmament. A little faith must certainly run the risk of losing its depth if it entered into wide fellowship with other sects. It can only live and flourish upon narrow sectarian ground. But if you have firm faith, deep devotion and inexhaustible love, you may spread your sympathies upon the whole world and yet you shall not want. Let the man of slender means fear to give, let the man of little faith timidly shrink from liberal fellowship ; but the princely merchant who receives a perennial supply of treasure from heaven may give and spend and carry his liberality into the far country, and yet find his resources unexhausted. The more he gives, the more he gets. The broader his heart, the wider his sympathies, the loftier is his devotion and the purer his faith and character. Then pull down the barriers of sectarianism and stretch your hands across the limitations of nationality, creed and caste, and grasp truth even in the uttermost parts of the earth. Come out of the strait church, and breathe the free air of God's Broad Church, entering into fellowship with all truth and with all goodness. Let your devotion touch the vaults of heaven, while your faith reaches the depths of the sea, and your love extends over the whole length and breadth of the globe. Have ye not heard from Christ that ye should be as perfect even as God is perfect ? Then I say, be broad as God, lofty as God, deep as God. There is none broader than Divinity, none more Evangelical than He, none more High Church than He. Infinitely high, immeasurably deep and illimitably broad is the Lord. Let not your humanity then stop where it is, but let it rise to the perfection of Divinity, which has neither beginning nor end, whose breadth and height and depth none can measure. In divine eclecticism you will find faith, love and purity and life eternal.

Time was when the rude barbarian dwelt in his little dark den, avoiding the society of men and living as much as possible for his own self. He feared and hated society, and was intensely selfish. His life was wholly and completely self-centred. His plan of life recognised no neighbour. He said within himself.—" If I go out of this den and mix with the strange people outside, they will

surely injure my interests, rob me of my property, and perhaps slay me. I am safe where I am. In solitude is my security and my happiness too." Thus he argued, and he remained master of his little citadel, hunting and toiling for his own self. Time rolled on, and he took to himself a wife, and he had family and children to look after. But his fears increased instead of being allayed. Nothing could induce him to stir out of this state of isolation. His was eminently the position of an unsocial animal and a selfish barbarian. But man's exodus from barbarism and the darkness of the den was inevitable, and time proved that his fears were unfounded. This savage, who jealously shunned the light of society, at last came out of his secluded retreat under the impulses of self-interest. He saw his neighbours, cultivated their acquaintance, made friends, and thus two, three, five and twenty gathered together and united in social fellowship, and thus there rose a small hamlet, and then a small village with something like a village community. And the men of the village said among themselves,—" We must confine our sympathies and energies within this small village, and must never think of mixing with the people of adjoining villages. To go abroad is to die. Our troubles begin as soon as we set foot upon foreign territory. In the company of foreigners surely there will be friction and irritation and endless conflict of interests. Let us live and thrive on our own soil." But time, which destroys all evils, pulled down the barriers which this timid community had raised for their own protection and security, and paved the way for international communication. The men and women of one village went into another, traded, bought and sold, and exchanged sympathies. Thus two villages were united, and then three and then a dozen, and thus they swelled into a large community, which grew larger and larger, and became as numerous as the area of intercourse became wide and the circle of sympathy became extensive. Towns were founded and cities sprang up. These flourished and developed in time into thriving districts, till whole countries were formed upon the basis of wide-extended national sympathies. Such increasing intercourse proved materially and morally profitable. There was no anarchy or confusion as had been apprehended, but increasing prosperity, growing

strength and advancing civilization. Do the interests of the individual suffer because of his association with other individuals? Does the village community get impoverished in its resources and strength because it enters into fellowship with other villages? Do men forget themselves and disregard their own interests if they attend to the interests of others? Does extended social intercourse embitter domestic happiness and slacken family ties? To all these questions the history of civilization replies in the negative. The solitary barbarian feared that his fondest dreams of happiness would be dissipated and his home rudely torn by social invasion. But he flourishes to-day in society, a happy and a prosperous man. The husband feared his conjugal affections might grow colder, and the father fancied that his attachment and solicitude for his children would be impaired in the society of too many acquaintances. And so the village politician apprehended that his little village would die of sheer neglect if all its people attended to the interests of their neighbours, who belonged not to their own charmed circle. But civilization has proved that man does not become less affectionate to his own kinsfolk by extending his love to the outside world, that no nation made itself poor or unhappy by going out to serve other nations. Social sympathies never extinguished domestic love; large-hearted philanthropy never proved incompatible with the deepest devotion to one's own home or country. On the contrary, in the normal condition of human nature, all the better feelings and sentiments of the heart grow together, and the righteous man who loves himself feels that he must love his home, his country and the world as deeply and warmly, and with all the impulse of natural affection. There is a natural and an irresistible tendency in man's progressive nature towards social fellowship. Everywhere you see this unmistakable tendency on the part of individuals to form groups and settle in communities. In all ages and climes humanity is rushing, like an impetuous current, towards a community. Nature interdicts selfish solitary existence. She is always pulling the animal-man out of his den and educating him into true social manhood. In fact barbarism means life in the individual, while civilization signifies life in the community. What is narrow and selfish belongs to barbarism,

while civilization is identified with what is broad and world-wide. See how an over-ruling and all-merciful Providence is every day working out its high purposes, leading man through successive stages of material and moral improvement, from the ignorance, bondage and selfishness of the savage to the light, liberty and love of the citizen of the world. Our little individual units cannot stand before the advancing tide of social progress, and are carried along its resistless current into a vast federation. As the little rivulet flows ever onward till it is lost in the deep, so flows the little life of each individual man till it joins a vast community. In this marvellous formation of communities, which is going on everywhere, you see how unity and diversity, happily co-exist. Every individual retains his own distinctive individuality, and yet becomes a member of a community and is indentified with it. Mark the etymology of the word 'community'. Community is unity indeed ; not individual unity, but the unity of fellowship and brotherhood. It is the unity of a united group of individuals. It is not one individual unity supplanting, excluding and superseding all other individual unities, not a single man destroying and surviving other men, but a harmonious interfusion of many individuals into a social aggregation. Here you see both plurality and unity, difference and agreement, diversity and identity. It is not the death of the many in one, but the living growth of the unity of the individual into the unity of the many. Where only one lives and works there may be unity, but there can be no community unless unity is realized in common fellowship. A community is not destructive, but constructive. It does not annihilate a race or a nation because of differences at the bidding of any single individual, but it constructs out of varied individualities and diverse races a united commonwealth. The history of civilization is the history of the construction of communities and the growth of nationalities in different parts of the world.

As the destiny of our earthly life is Community, so the destiny of our heavenly and spiritual life is Communion. On earth shall man and man be united in a well-regulated community ; in heaven shall man be united with God in profound communion. When children meet in brotherhood and become one there is a blessed community.

When the Son and the Father meet and become one there is sweet communion. In the perfection of social and communistic fellowship is the perfection of earthly civilization and temporal happiness. So in the perfection of Yoga or communion is the perfection of our heavenly life and our spiritual felicity. Community and communion, unity and union,—they mean the same thing and have essentially the same significance. The same root-idea, the same fundamental principle underlies them. They are the same word with a difference in terminology, slight and immaterial. Usage only makes them different in their application, albeit identical in sense. The one applies to our earthly life, the other to our heavenly life. The one indicates unity in our relations with men, the other signifies union or fellowship with God. The one says, Be one with man; the other says, Be one with God. In neither case is individuality destroyed or personality ignored, but individuals and persons are only united and identified in indissoluble and blessed fellowship. Talk of civilization, the highest goal of earthly ambition, the millenium to which all nations so anxiously look forward? It is nothing but a community. Talk of salvation, the soul's highest heaven? It is nothing but communion. Men and nations realize only these two, community and communion, fraternal fellowship and filial fellowship, and you have attained the perfection of happiness and holiness. Let us all march then into broader fields and larger intercourses, till we form a blessed and world-wide community of God's children, for that is indeed the destiny of our race. And who among us is so bold as to defy and defeat this iron destiny fixed by Providence? In vain does the animal man seek to confine himself within his den of selfish and isolated existence. The trumpet of civilization calls him out into the wide world of social life and joy, and he must obey the summons. Equally vain is the struggle of the animal sectarian to remain for ever shut up in his little den of sectarianism. He trembles and fears, he has a horror of other sects. He dares not confront other religions, other churches, other scriptures: to hold intercourse with them is sure death; to touch the heathen is perdition. He fancies he has no security beyond his narrow sect, and within its walls in nervous tremulousness he drags a

miserable existence. But lo! heaven's clarion puts forth its solemn warning and commands him to enter into wider intercourse with the religious world. The sectarian must obey the command, give up his sectarianism and mix with the broad and universal church of the world. What the isolated barbarian is in the world of civilization, that is the sectarian in the world of religion. Both are relics of the past, types of antiquated humanity which the world has outgrown. The broad spirit of the age rebels against sectarianism, and must crush it into atoms. The Hindu can no longer remain confined in his dark secluded temple, nor can the Christian any longer shut himself up in his little dingy church and shun the light of day. The Hindu must mix with the Yavana, and the Christian must associate with the heathen. The men of the various churches must come out and hold liberal intercourse with each other, and form a church community for mutual service and benefit. If the law of universal federation is working in other departments, in society, in politics, in commerce, in literature, it must work too in the sphere of religion. If men are becoming to-day broad and liberal *in all* the concerns of life, they must be broad and liberal in the eternal concerns of the soul. You cannot be sectarians in the nineteenth century. It would be an anachronism. Sectarianism is the world's primitive religious barbarism, it is the soul's timid and thoughtless infancy. The world's manhood repudiates and puts off the baby-clothes of sectarian bigotry and exclusiveness, which no longer suit its increased stature. Christianity, dost thou tremble and shudder at the name of Hinduism, its Vedas and its prophets? Art thou afraid of Mahomet and the Koran? Fear not, but boldly meet all the religions of the world, study their scriptures and hear their prophets. Broad is the Church of Christ, and blessed are they who believe that in every nation he that feareth God and worketh righteousness is accepted of the Lord. Cultivate universal fellowship then with the good and the pure of all sects, and seek not the overthrow and absorption of all other creeds in your favorite shibboleth. Let not the Roman Catholic think that the entire Protestant world will one day merge into the Church of Rome, nor should the Protestant anxiously look forward to the annexation and absorption of the whole Roman

Catholic Church. But, believe me, the time is coming when the more liberal of the Catholic and the Protestant branches of Christ's Church will advance and meet upon a common platform, and form a broad Christian community, in which they shall all be identified, in spite of diversities and differences, in non-essential matters of faith. So shall the Baptist and the Methodist, the Trinitarian and the Unitarian, the Ritualist and the Evangelical, all unite in a broad and universal church organization, loving, honoring and serving the common body, while retaining the peculiarities of each sect. Only the broad of each sect shall for the present come forward, unite and fraternise in the centre, and others shall follow in time. The base remains where it is. The vast masses at the foot of each Church will yet remain perhaps for centuries where they are, with their stolid immobility hardly shaken. But as you look at the lofty heights above, you see all the bolder spirits and all the broader souls of each Church pressing forward, onward and heavenward. They rise higher and higher, freed from all sectarian trammels, and then soar upon the pinions of love and liberty, till they meet in the high heavens, and hold sweet converse with each other, and with the saints above. Come then, my friends, ye broad-hearted of all churches, advance and shake hands with each other, and establish that spiritual fellowship, that kingdom of heaven which Christ predicted. Here will meet the world's representatives, the foremost spirits, the most loving hearts, the leading thinkers and devotees of each Church, and offer united homage to the King of kings, the Lord of lords. This Central Union Church is no utopian fancy, but is a veritable reality, whose beginning we already see among the nations of the earth. Already the right wing of each Church is pressing forward, and the advanced liberals are drawing near each other under the central banner of the New Dispensation.

Tell me not that the New Dispensation is the creation of a new anti-Christian sect. Woe unto me if ever I harboured in my mind the remotest desire to found a new sect, and thus add to the already accumulated evils of sectarianism! Woe unto us if I ever conceived the project of setting up a movement against the Church of Christ! Perish these lips if they utter a word of rebellion against

Jesus. And let the genial currents of my life-blood be curdled at this very moment if I glory in the hateful ambition of rising against my master. A new sect! God forbid. We preach not a new sect, but the death of sectarianism and the universal reconciliation of all churches. But the very idea of an eclectic church, it will be contended, is anti-Christian. To mix up Christ with the hundred and one creeds of the world is to destroy and deny Christ. To mix Christ with what? With error, with impurity? No. Mix Christ with all that is Christian in other creeds. Surely that is not un-Christian, far less anti-Christian. In uniting the east and the west, in uniting Asiatic and European faith and character, the Church of the New Dispensation works faithfully upon the lines laid down by Christ, and only seeks to amalgamate the western Christ and the eastern Christ. It is not a treaty of Christ with anti-Christ that is proposed, but the reconciliation of all in Christ. It is not the mixture of purity with impurity, of truth with falsehood, of light with darkness, but the fusion of all types of purity, truth and light in all systems of faith into one integral whole. It is the expurgation of anti-Christian elements from the so-called Christian and heathen creeds of the world, and the amalgamation of the pure Christian residuum left. Such is the pure Christian eclecticism of the Church of the New Dispensation. In this Church Universal there is no idolatry, no caste, no moral impurity, no domestic unchastity, no social corruption, no doctrinal error. Whatsoever is true and good and pure is the creed of this Church. All that dishonors Christ it disclaims. Whatsoever is Christian and pure and holy my Church rejoicingly glorifies. The non-Christian Asiatic has his meekness; but, I ask, is not that meekness Christian? The Hindu is forgiving; is not that forgiveness Christian? If the Mahomedan speaks truth, is not his truthfulness Christian? If the Buddhist is charitable, and is always going about upon errands of mercy, is not his charity Christian? Can there be any form of goodness or godliness which is not Christian? I do firmly believe that whatsoever is true and good and beautiful is of Christ. Truth is one, and recognises neither caste nor color. In the nature of things there is not, there can never be, a distinction between Christian truth and non-Christian truth, between

Christian veracity and non-Christian veracity. It is absurd, preposterously absurd, to talk of two meeknesses, two humilities, two philanthropies, two purities, two chastities or two asceticisms, one Christian and the other heathen. No, there is but one truth possible, one love, one purity, which is of God, and therefore of Christ. It follows then as an irresistible and necessary inference that in entering upon a Broad Church alliance with the diversified forms of goodness and purity in other sects you do not leave Christ behind, but bring to him all that is his Father's in other churches. Believe me, Asia's appeal to Europe is a Christian appeal. Asia calls upon western nations to abjure sectarianism and join the Catholic Church, in the name of Christ, the Son of God. Nay, I would go further, and declare Christ to be the centre of this Broad Church. I have said that the vanguard of each sect will advance towards a common centre, and form the catholic church of the future. Who can better represent this centre than Christ Jesus?

There are cogent reasons why we should give to Christ this central position. In fact he claims it and demands it as the Son of God, and challenges universal recognition of his rightful position, to which he is divinely called. Analyze Christ's fundamental theology, and you will find in it two parts essentially distinct from each other. The first is "I in my Father;" the second "Ye in me." All Europe believes in the first, but the second has yet to be realized. Who is there in orthodox Christendom that does not say, Ay when Christ says, I and my Father are one? Surely in the identity of his nature with that of the Supreme God all Christian nations in the West have established their firm faith. But they have only accepted one half of Christ. Why should they abjure the other half? If Christ is one with Divinity, he is one also with humanity. If you believe in the full Christ, in the perfect Christ, you must believe in the double harmony of his nature, harmony with God or communion, and harmony with man or community. Alas! Christian Europe does not yet comprehend the real secret of the words, Ye in me! Christ's identity with all mankind is indeed a grand mystery, which Christian Europe seems yet unable to understand. I do believe as you do that the Son and the Father are one, but this unity is only

the first half of Christ. Why do you cast off the other half of Christ, his unity with humanity? Take this second half, take the entire Christ. Unravel the deep meaning of the words, "You in me, I in you." In the disciples is Christ, and all the disciples are in the bosom of Christ. Yes, the entire church of Christ, vast and varied, is in Christ, and Christ is in all its parts and in each of its numberless sects. Nay, not the church only, but all mankind is in him and he in all mankind. How comprehensive and beautiful this world-wide unity in Christ! In the deepest depths of his being he always felt that he was one with his Father above, and one with his brethren below. He spoke not but the Father spoke through him; he worked not but the Father worked in him. In profound communion, in blessed God-vision he saw that his force was God-force, his wisdom was God's wisdom, his will was God's will. His identity with mankind was no less complete in his inmost consciousness. In beatific vision he saw himself in every man, and every man he saw in himself. He saw himself in all nations and races, in all tribes and sects, and he saw all the world summed up in himself. Differences there were, both serious and numerous, but these differences ruffled not the deep harmony of Christ's soul. Jew and Gentile, Christian and barbarian, all he identified as his own, and their sins and sufferings he took unto himself. His broad and large heart he spread through the length and breadth of humanity, and in every man and woman, even in the remotest parts of the earth, it was Jesus's heart that throbbed. He identified himself with the lowest and the meanest, not only of his own fold, but of other folds also, regardless of all differences, national and sectarian. It was not a mere intellectual recognition of identity, but an actual spiritual identification, an interweaving of heart with heart, and soul with soul. Christ actually saw himself, an undivided Christ with his seamless raiment, dwelling and breathing in every human heart. And so he offered himself before God as an atonement for all mankind.

Atonement did I say? What a startling announcement you would think I have made before this great assembly! Yes, I would have you believe in Christ's atonement. All India must believe that Christ

is the Son of God. Nay, more than this, I will make myself bold enough to prophesy, all India will one day acknowledge Jesus Christ as the atonement, the Universal Atonement for all mankind. Believe me I tell you the truth, and nothing but the truth. I tell you my deepest conviction, reverently and devoutly. Seated at the feet of Jesus, I wonder at the philosophical depth of his doctrine; I wonder at the immeasurable breadth of his heart. Jesus, thou art atonement incarnate. Thou art love and reconciliation. Thou art unity divine and unity human. Thou art the bond of separated souls, the reconciliation of discordant homes, the bridge of divided continents, the federation of hostile nations and sects, the peace of distracted hearts, the restoration of fallen humanity. As the Son of God, I love thee, O Jesus, but as the world's universal atonement, I love thee more. How true, how sublime the doctrine of Christ's atonement! We find in it a world of philosophy and a world of poetry. For what is atonement in its literal sense? Nothing can be clearer than the etymology of the word. Atonement simply means At-one-ment,—to be at one; to be reconciled. Atonement is nothing but reconciliation. Its philosophical meaning is as clear as its etymology, and no elaborate explanation is needed to make it intelligible. Taken in this sense it challenges universal assent, and none can take exception to it whatever his creed might be. According to this view the central idea of atonement is unity, or the reconciliation of humanity with divinity. Man waged war with God; through atonement they are reconciled. Man waged war with man; they are reconciled through atonement. The atoning medium in each case is Jesus Christ, the Son of God. He is the reconciliation of man with man and of all men with God, the harmony of humanity with humanity and of all humanity with Divinity. There was war, there was discord. Harmony was needed; the wicked world cried for an atonement. Jesus, the peace-maker, appeared on the scene and proclaimed peace. He said to the whole world,—There shall be no more duality upon earth, no more multiplicity, but there shall be unity everywhere and universal peace. Glory to God in the highest, peace on earth and good-will towards men. He substituted himself for the world, and at once heaven and earth, hitherto two, became one. This

substitution is a grand fact. Its moral grandeur who can fully comprehend? Before it the whole world, Christian and non-Christian, stands in utter amazement. Believe in this substitution, and we are all one in Christ. In Christ's bosom we are all unified. Talk of Christians only? Nay, the whole heathen world as well. Not only saints and believers but the persecuting heathen, the barbarian, the ferocious cannibal and the most degraded sinner, all are in Christ. In his atoning blood the most vicious and the most polluted of all ages and climes find a place. For every one of us here to-day, individually and collectively, he offered himself as an atonement. He became one with us, absolutely one with us, and he took us all with himself into the bosom of God. Was he the Jews' atonement only? Nay, of the Gentiles' too. Christians, Hindus, Mahometans, Buddhists, all find their atonement in him, for to one and all of them he gave himself up as an atonement. Historically he was the small leader of a small nation; he was an instructor, a reformer, a guide and a friend to the Jews. But spiritually he was the world's atonement. His atoning blood overflowed the little embankments of his Jewish humanity and burst like a universal deluge upon all humanity, swallowing the remotest parts of the globe, east, west, north and south, in its shoreless immensity. Thus the world is lost in Christ; in his all-embracing atonement the rich and the poor' saints and sinners of all ages and countries, of all sects and tribes are swallowed. Humanity has sunk deep in the sea of Christ's atonement and there is no getting out of it. They do him grave injustice who believe that his atonement embraced only the small body of his disciples, or that it applies only to one sect in the world, namely those who call themselves Christians. In the economy of Providence we are all included in the scheme of Christ's atoning redemption. Whether particular bodies of Christians would admit us into Christian fellowship or not is problemetical, but that Jesus, the Prince of Peace, includes us all in spite of our errors and transgressions, and Hindus though we are, in his vast scheme of reconciliation, even the most orthodox Christian cannot deny. Or Christ would not have spoken as he did. Do not insult the memory of the great Jesus by sayin g that he atoned for the sins of a particular sect

or race only. Believe me, he did no such thing, could do no such thing. Why, the very name of Christ is a protest against sectarian atonement, against partial recognition. He pulled down all barriers, he bridged every gulf, he reconciled all mankind. Once for all in history the blessed atonement was consummated by Christ. The consummation was complete and absolute. Christ has offered himself as an atonement for all flesh and for all eternity. It is done, it is done. He has given his precious blood for all of us, whether we believe it or not. Whether we be Hindus or Mahomedans, disciples or even enemies of Christ, he has shed his atoning blood for each one of us. We have only to apply it to ourselves. He has done his work, let us do ours. Let us all believe that he has died for you and me, and the atonement on our side is completed. Mark this that no amount of belief can affect the fact of the universal atonement of Christ. The fact remains though the whole world should rise against him and deny him. The world may laugh at him, the world may rejoice with vengeful vindictiveness in his blood. Yet it is true that very blood has been shed for the world's benefit. His atonement does not depend upon your recognition; it would be none the less true because of your unbelief and denial. Jesus has taken us all into his atoning heart; what remains is that we should find our unity in his reconciling bosom. Do this and you are reconciled. You may be unconscious of the fact that he took all fallen humanity, the greatest sinners and infidels included, unto the presence of his beloved Father and prayed to Him, Bless these for my sake; and the Lord blessed them, one and all, and said, I will bless them for ever and ever for Christ's sake. So we have all received the Lord's benediction through our common mediator and brother Christ, and if we only realize this in our consciousness, we are reconciled to heaven through him. That we are Hindus, that we are Indians does not debar us from Christ's atonement. The slightest introspection will convince us that Christ is in us too, and that we are in Christ. Behold the Son of God in my Asiatic blood. Behold I am reconciled to all through the blood of him crucified. Fellow-countrymen, be ye also reconciled through him. Rest assured, ye shall have to accept that reconciliation sooner or later. You may

resist it for a time, you may object to it in theory, you may even reject it as false doctrine, but the advancing surges of Christ's atoning blood no man, no nation shall escape, and sect after sect, and race after race shall all be ingulfed. There shall be no duality, but an indivisible unity shall prevail throughout the length and breadth of the world. All sects shall be as one family, and all men shall brothers be for dear Christ's sake. Already I begin to see through the vista of his blessed sonship educated India marching hand in hand with other nations and sects through new and fragrant fields to the land of universal love. Behold the central figure of the divine son. The radii of all human races and nationalities from the remotest parts in the circumference of humanity converge and meet in him. He attracts all into himself and reconciles all in a common fellowship with himself and with his God. Lo! from the uttermost parts of the earth and from the most divergent sects the broader and more advanced souls of each church march under their respective prophet-captains, and with the light of their respective scriptures, till they reach the centre and rally under the banner of the universal atonement which Jesus holds triumphantly in his hand. Look at that grand march of all the religious denominations of the earth, Christians, Hindus, Buddhists, Mahometans. Each has its own distinctive badge and colors, each is led by its own trusted chief, each keeps to its own national music, each is marshalled in its own martial order, each is true to its own historic traditions. Each retains its peculiar virtues, but is freed from all its peculiar errors and impurities. And thus the sanctified and reformed churches move out of their respective sects, and press onward in their variegated colors to the central church of reconciliation. Here they are united in that kingdom of heaven which knows no sect and inculcates no sectarian dogma, whose cardinal doctrines are the love of God and the love of man, and which unifies all mankind in one man, even Jesus Christ, the Son of God. And Jesus welcomes all the chiefs of all sects, for they dwelt in him, the eternal Logos, and with him they again fraternize. Verily in Socrates was Christ, as the early Fathers held; and in Confucius too was Christ, and in Buddha, and in Nanak and in Chaitanya, and in Paul, and in Luther was he. In

him they are all reconciled, and their broken lights unite to form the perfect Logos, the Word of God. It is a joy indeed thus to lose ourselves in Christ in a state of universal reconciliation, and be one with God and one with man. Such heavenly fellowship cannot fail to excite the deepest emotion. Shall I not love him who loveth all and in whose love friends, aliens and foes are reconciled, and in whose bosom all the divided branches of the Father's family find a common home? Shall I not love him who so loved the world that he gave himself a willing sacrifice and an atonement for fallen humanity? Yes, him I love, and I wish you will all love him with intense love.

Europe, thou lovest Christ, I know. Thou hast accepted the fact of his atonement, I admit. But only one aspect of that truth thou hast accepted; the other side, and equally important half, thou still ignorest. Thou seekest indeed the reconciliation of fallen humanity with Divinity through Jesus. But dost thou seek atonement with humanity? Thou hast sinned against thy brother, through pride, through selfishness and through sectarianism; dost thou seek atonement in Christ? Asia says no. Asia urges upon thee, O Europe, a double and perfect atonement, and charges thee to be at one with all nations and with all denominations through Jesus Christ. He is surely the 'way,' the way to God, and the way to man; the way to peace in heaven, the way to peace on earth; the way to reconciliation with a just God, the way to reconciliation with separated and estranged brethren. Let Christ be unto you, ye western nations, a full and perfect atonement for all your sins, against God and man, and let his blood wash away sectarianism and unbrotherliness and prove the bond of a kinship among all mankind. Christ stands in the Holy Land, between Asia and Europe. Asia says to Europe, sister, let us be one in Christ.

What heavenly light rushes into the soul through its cloud-openings when this doctrine of Christian atonement is fully accepted and realized! What new thoughts and fresh ideas blow when the atoning blood of the Son of God falls like a genial shower upon the parched heart! We see a new kingdom within, a kingdom not of this earth but of heaven, a kingdom of peace and love and joy. Christ has reconciled the heart to God and man, and all enmity is

at an end, all strife is hushed. All is peace. There is deep tranquility in the soul, and in the heart the sweet serenity of heavenly Nirvana. Even the body is aglow, head and hands, eyes and ears, and lips, all aglow with the light of Divine radiance ; I see no longer my old self, but it is a new man altogether. Who has done all this? By whom has this strange metamorphosis been brought about? Who has wrought this miracle? That grand magician, Christ. He waived his magic wand and said, Peace, peace, peace, and there was universal reconciliation in the depths of the heart, and in my blood and flesh, and in my very bones was the peace of Christ. What a striking change! A new soul and a new body, built upon Christ. All over my body, all through my inner being I see Christ. He is no longer to me a doctrine or a dogma, but with Paul I cry, For me to live is Christ. No doctrinal difficulty puzzles me, no theological dispute troubles me ; the simplicity of Christ-life is my creed, the sweet harmony of Christ's atonement is my joy. Christ is my food and drink, and Christ is the water that cleanses me.

This, my friends, is just what Christ demands of us. His simple gospel, the simplest, indeed, of all gospels, is summed up in two words, Bathe and Eat. Baptism and the eucharist represent and symbolise the two grand and essential principles of his creed. Be baptised in holy water, eat the flesh and drink the blood of the Son of God, said Christ, and ye shall be saved. Some may think this is only allegorical and symbolical teaching, and that it does not touch the vital essence of Christianity. In Baptism and in the Lord's Supper great thinkers are apt to recognise only sacramental as distinguished from doctrinal Christianity. The philosophic Christian may indeed turn away from immersion and eating as mere superstitious ritualism, and seek salvation in doctrines higher and deeper. But the truly devout and the intensely thoughtful must see the very kernel of Christ's religion in these two significant ceremonies. Read aright these Christian symbols, and you will wonder at the deep philosophy which dictated them. Verily it was a master mind that put religion into water and bread. Socrates brought down philosophy from the clouds and gave it a place in our

daily concerns. Jesus brought down religion from the clouds and gave it a place in our daily bath and our daily meals, and identified salvation with bathing and eating. Instead of dreary difficulties of barren dogmatism you have thus in Christ's gospel the sweet simplicities of faith that knows only to bathe and eat. Is it really so, or are we dreaming? Did Christ actually enjoin these two trivial rites? Did he invest them with saving importance? Can it be that he who was so thoroughly real should have taught men to seek heaven in water and in bread? No visionary was he. Why then this fantastic superstition? Those who have gone into the deep counsels of that great prophet will tell you that there is a world of philosophy in these apparently puerile rites. Christ did really and seriously say to his people that they must be baptised as he was baptised, and they must eat his flesh and drink his blood. This is all that his loyal disciples have to do, and if they do this they are regenerated and saved. If you deny this you do not know the meaning of the two grandest metaphors ever uttered by prophetic lips. For what do the baptismal and the sacramental rites really signify? Nothing more than this,—Sanctify the water in which ye bathe and the food which ye eat. Let every individual and every nation follow this double injunction of Christ and the kingdom of heaven is at hand. In Asia, in India what is there more sanctifying than ablution? For centuries the Hindu has sought the purification of his body and soul in the sacred rivers of his country. The Ganges, the Jumna, the Nerbudda,—majestic streams and sacred to every man and woman in the land. How many thousands daily immerse themselves in these holy waters for the benefit of their souls! Daily bath in these Eastern countries is not a luxury but a necessity; it cleanses and cools the body and is indispensable to health. We Easterns are not taught to bathe, we do so instinctively. Whole families, entire villages and towns plunge into the refreshing waters of the Hughly with natural ardour and untaught enthusiasm. Water is to us life and joy, and centuries of homage have made it almost divine. This Asiatic instinct I will not crush; this Oriental custom of daily ablution in sacred water, wide-spread and time-hallowed I will not

destroy. Take away the superstition which imparts efficacy to the mere water. Dispel the prejudice that a river current can wash away our sins. But let the custom stand, for it is typical. It is a type of Christ's baptism. Wherever I see a nation bathing in its national streams, I regard it as a foreshadowing of the universal baptismal ablution which is to follow. Yes there is a national cleansing process going on in Eastern countries. It is but a prelude to the supernatural and spiritual cleansing, which Christ will introduce among the nations. The national man bathes in the Ganges in order to cleanse himself. The spirit-man bathed eighteen centuries ago in the Jordan, and as he bathed the heavens opened before him, the Holy Spirit descended on him, and the Lord expressed himself pleased with His beloved son. That was soul-baptism, and the natural man's immersion must lead to that and thus be perfected. Let the Jordan take the place of the Ganges and the Jumna, and let the Son of God stand in the place of every Hindu bather, and the picture of our national baptism is completed. Wherever men, women and children bathe and perform their morning ablutions, throughout the length and breadth of this vast peninsula, let the spirit of Jesus pervade them all, and let them come out of the waters purified and inspired. Often and often have we bathed, and our revered ancestors too have bathed from time immemorial; but India has yet to learn how to bathe. Between true bath and baptism there is no distinction whatever. Whoever bathes truly is baptised. Ordinary bath is the old testament, baptism, is the new testament in which it is perfected. The child bathes, the adult is baptised. The body has its bath, the soul its baptism. Bath is naturnal, baptism spiritual. The unregenerate nation bathes in the river, the regenerate people are baptised by the Holy Ghost. The son of man cleanses his body in water, the son of God sanctifies his soul in the waters of eternal life. My Hindu countrymen, do not then discard your national custom of daily morning bath, but only give it its meaning, its fulfilment and its perfection, so that the very touch of water may be unto you daily salvation. Remember eighteen hundred years ago a man of Nazareth bathed in the waters of the Jordan as never man bathed before. For as soon as he

came out of the waters after immersion he saw heaven, and the Spirit of God lighted upon him. Do you behold heaven when you bathe? Did ever the Holy Spirit touch and quicken your souls after immersion? If not, then is your bath earthly and imperfect, and it must develop into the true bath or baptismal immersion of Jesus. You Hindus are peculiarly fitted for such baptism, for no nation honors the divinity of water so much as you do. Your ancient scriptures, the Vedas, have made all your rivers and streams sparkle with the resplendent spirit of your God, and your forefathers vividly realized His omnipresence in those sacred waters. If you are loyal to your scriptures and to your prophets why shall you not realize Christ's baptism in your daily immersion, and make the Divinity that dwelleth in water cleanse both your body and soul? Ascribe no merit to water, for surely dead water can give no life. But water-baptism is a symbol in which is deep meaning. As the body becometh clean by immersion in water so doth baptism wash off the sins of the heart. Therefore every time you bathe, whether it be by sprinkling or by immersion, you must realize in it a spiritual cleansing and a washing away of iniquity. Whensoever you dip the body in the river or the sea, take care that you dip the soul in the sea of Divine omnipresence and Divine inspiration. Do not bathe as the animals do, but bathe as immortal souls in the Ocean of life and love and holiness. And not once only, but again and again, so that by progressive baptism ye may become purer by contact with Divinity. As in the sanctuary so in your bath-room, as in the cathedral so in the river under heaven's canopy, gather cleanliness and godliness, the health of the body and the health of the soul all the days of your life. So shall you see all in Christ and Christ in all, and live in peace with all mankind. And if you bathe spiritually, you must also eat and drink spiritually. Do not the birds and the beasts eat, and does not carnal man eat as they do? If you are believers you must not take earthly meals, but must partake of the Lord's Supper. Here too Christ comes to help you. He will not have you take ordinary meat and drink; he will have you eat his flesh and drink his blood. He summons you to a spiritual banquet, that you may be one with him.

You Hindus know already that it is a sacred thing to eat, and that there is religion even in eating and drinking. Do you not bless and magnify the God of rice before you take your daily meals? Do you not sanctify your rice before eating it? Then sanctify it more perfectly, and thoroughly spiritualise it in the name of Jesus Christ. The eucharist is not to you Hindus a foreign custom, the Lord's Supper is not an outlandish supper. The feast to which Christ invites you is truly oriental, and one congenial to your tastes and traditions. Substitute rice for bread and water for wine, and realize a holy man's flesh and blood in those things before you taste them, and you have a national holy communion, at once Hindu and Christian. As you eat your daily rice let it go into the system as the very flesh of Christ and be assimilated to your flesh. Will you disgrace your ancestors by eating your meals as the beasts eat theirs? Are you so carnal that you see nothing heavenly in eating? To your Aryan minds does not your daily food suggest the bread of life, and will you not gather life eternal from bread and rice? Show that Divinity presides at your dinners, and that every supper you eat is the Lord's Supper. Prove to the world by your life and character that what you eat is not ordinary food but the very flesh and blood of saints, the righteousness and piety of the Son of God. Surely you can do it. The Asiatics know how to do it; the Hindus know how to do it. Therefore you must respond to Christ's invitation and take up the eucharist as a national feast. And what will be the result? The carnal flesh and blood of the old man will disappear, and the spiritual body of Christ shall be incorporated in you, and you shall have a perfectly new life. By this symbolication of saintly life through your daily rice you shall all be one in Christ. A whole country, an entire nation, all Asia having bathed as Christ bathed and partaken of his divine nature, shall become one in him. And Europe and Asia, the east and the west shall become one flesh and one blood, and therefore one indivisible body in Christ Jesus. And thus unity and peace shall dwell among all the nations of the earth. If you are all in Christ, Christ is in God, and therefore you are in God as one family; and as God is in Christ and Christ in you, God, therefore, is in you. Lo! all three are interwoven with each

other—three in one—a marvellous unity. You can no longer war with each other, nor turn away from God in antagonism. There is no sectarian fight, no theological battle, no quarrels of churches and creeds. For the same Christ-heart throbs in all and the Christ-pulse beats in all, and all men and women, of whatever creed or country, are drawn into an everlasting kinship through the common blood of the Son of God. Beautiful indeed is this atonement with God and man which the blood of Christ hath wrought for us sinners, and which we realize through the two grand symbolic rites enjoined by him, Baptism and the Sacrament.

Christian Europe, Asia will have no other atonement with thee except in Christ. Any secular reconciliation or political treaty she would altogether repudiate. We Asiatics invite the nations of the west to a spiritual alliance and an international federation upon no other ground than that of Christ's atonement. In his name let us forgive and forget the hostilities of centuries, and in his name shake hands with each other with true brotherly love. Let Christian Europe give to heathen Asia all that she has of Christ, and Christian Asia shall give to heathen Europe what has been vouchsafed to her by Christ. We have indeed learned a great deal from the west, but for Europe's kind interposition we would not be what we are. For the incalculable benefits we have received, we and our children's children will remain under immense and endless obligations, and generation after generation of Asiatics will sit humbly at the feet of Europe and offer the tribute of national gratitude. But Europe too must learn of Asia. Already western scholars have begun to ask,—What has the East got to teach us? Surely there are certain lessons which the West can learn from the East. Our mysticism and superstition, our vain imagination and our meaningless puerilities you may and should despise. Touch not any of our unclean things; we ourselves warn you. But what is true and grand in the east you are bound to accept. Beneath all the mass of shadowy unrealities and delusions to be found among us there is a substratum of truth which the wise of all nations must gratefully accept. Who can deny the deep idealism and the lofty spirituality of the east? Cultured souls in the east treat spiritual realities as things

that can be seen and felt and, grasp intangible essences with the fingers of the soul. They do this daily. Long habit has made it perfectly easy, almost natural to see and hear spiritual sights and sounds. I talk not of the delusions and idiosyncrasies into which the soul without ballast is apt to drift away, I speak of the sober philosophy of the east which diving beneath the phenomenal grasps the substance. The marvellous and almost incredible ease with which Asiatic seers have always communed with the Eternal Spirit gives the lie to the dictum of western science that God is unknowable. Asia laughs at this paradoxical confession of learned ignorance. That the whole wisdom of the nineteenth century should be summed up and crystallised in the horrible untruth, in the disastrous dogma that God our Father is wholly unknowable seems intolerably absurd to us in the east. The doctrine of the Unknowable argues not knowledge but lamentable ignoranee. If the highest philosophy of the age tells us, I do not know, I cannot know, it will never be possible to know, then I say knowledge and ignorance are convertible terms, and the ultimate destination of all pilgrims of science is a haven of darkness, doubt and death. While Europe says God is unknowable Asia proclaims distinctly and emphatically a knowable God. Nay, Asia goes farther, and says, I see God. Thousands of cultured minds in Europe will tell you, We never saw God, we shall never see Him, we deal with Him as with an unknown algebraic something. Thousands of seers in Asia with equal consistency maintain, Him we see clearly with the eye of faith, Him we love as our personal Friend. Wilt thou, Europe, take away from us our soul's Substance, our heart's daily Friend, and envelop Him in the fog and mists of thy dark doubts, and thus make our lives cheerless and desolate? Thou shalt not do it. In this sceptical age Asia must preach with thundering eloquence the Gospel of the Living and Knowable God. I call upon all true believers in the east, all brother seers to tell Europe that an unknown God is no God, and that those who seek salvation must rejoice in a God whom philosophy has known and the heart has seen. Let Europe accept this truth, and not taunt us for our faith. We Easterns shall not be sneered out of the sanctuary of our knowable God by the sceptical scoffings of pretended philosophers. Here we

are, let the whole world call us idiots and dreamers, and our dear God a honeyed fiction, we will not move an inch. They have given me credit for theological delirium; they have audaciously denounced my God-vision as a wild vagary, and an idiot's dream. But twenty five years' philosophic training is not to be torn into shreds by the impotent breath of unbelieving rationalism. When I say, I have seen my God, I have heard my God, I say so as an Asiatic's boast that he has seen the invisible Spirit, it brings him no credit whatever. But not to see his God is to him shame, humiliation and death.

It is unAsiatic not to know God. If I know my Father I have no glory; if I do not, all Asia cuts me off as a traitor and an outcast. Vivid God-vision is not a luxury which the Hindu enjoys but once a year. No, it is the daily devotion of every humble believer. I do not know how it is that the Unknown God of the west is a Familiar God in the east, that He who is only a Great Stranger to the western nations is to us an Intimate Friend. Let us not conceal this fact. I have said often, and I will say again and again that I have seen my God almost as vividly as the eye sees material objects. I have seen no form, no figure, no flame, no phantasm of the brain; I have seen an encompassing spirit and felt His thrilling presence. Lo, here is the Infinite! I see Him, I touch Him. Look how bright His face, how sweet His countenance! How firmly He encircles me and holds me. How impossible it is for me not to see Him, so near, so clear! Is it a fiction that I see before me, a creation of my heated brain? My God says "I am;" and all doubt is at an end. Can I say of such a God, I know Him not, I see Him not? That would be agnosticism and atheism. I am an Asiatic, not an atheist. I must either see my God and live, or acknowledge the unknowable and die. If I do not see my God I cannot pray, I cannot work, I cannot live. How can I pray unless I am sure of the presence of a personal God, ready to hear every word I may have to say. Nor can I work unless I hear God's voice, if I do not hear His commands, if He does not tell me distinctly what I ought to do and what I ought to refrain from doing. I can do nothing with confidence, I may serve and

please my own self in the absence of a commanding God, but to serve Him I must know what His behests are. I can not eat unless my God tells me to eat. No believer surely would eat without a direct injunction from his Master, and how can I deliver a lecture unless my Master commands me to do so? No soldier can move an inch without the commander's order. How important then is it that we should fully realize a present and a speaking God, such as we Asiatics realize daily in our intuitive consciousness. If I have seen my God a hundred times, if I have heard Him a hundred times, I bear testimony to no fitful sallies of imagination, to no mystical illumination, but to a daily fact of consciousness. I claim no extraordinary flight of inspiration or a feat of supernatural dreaminess, but an ordinary phenomenon of spontaneous consciousness of which sober philosophy takes cognizance. I speak science, because I speak of a God immanent in all things, resplendent in every force, speaking in every whisper of the wind and through every historic event. I speak not deliriously, but as a philosopher, because I speak to you of *Him*, who may be seen everywhere, in nature and in history, by the humblest believer. Seeing God with the spirit-eye is no miracle, but an ordinary natural process, which science can test. Moses saw the Living God in the burning bush, and Judaism accounted it a miracle. In those days there was no science, and to the Jews it was a wonder and a marvel that the Lord of heaven was to be seen in the bush. To them the whole thing was supernatural and miraculous. And yet it was only to a simple natural fact that Moses bore testimony, a fact which to-day creates no surprise. In these days of science every bush burns and reveals God, every tree, every mountain, every river, nay all nature is aglow with God, and believers behold Him in every object in nature. Moses saw Jehovah's flaming spirit but once in his life-time; now every child of science can see his God a hundred times. So the falling apple revealed a great truth to a mighty genius as it flashed across his vision. Blessed is this age of science, when every school boy has learnt to trace the law of gravitation in every falling object, without any effort, without any miracle. Great geniuses apprehend truths

and laws almost miraculously, which positive science brings within the reach of her humblest votaries. And so that blessed transfiguration scene which the chosen disciples saw may be seen, often and often, by each one of us if we only believe in the Son of God. Science has explained to us the true meaning of that strange interview of Jesus with Moses and Elija, and his deep intercourse with the Law and Prophets, and we are thus enabled to realize that hallowed scene at any time of the day. Nothing can be so easy for an Asiatic believer as to convert this great historic event, eighteen centuries old, into a fact of the present moment. We do not read the Bible as a dead chronicle of facts and scenes that no longer exist. No, every page of that book is instinct with life. When I read the Gospel of Christ, I do not note the sayings and doings of one who has passed away and is now in his grave, but I see a living man, born of the Spirit, moving about and quickening the souls of those about him. As I read every figure breathes, every scene lives over again, every historic incident is re-enacted, and the recorded words of wisdom vibrate through the soul as the solemn whispers of living prophets. I am with Moses near the burning bush; I am with Jesus and his disciples, listening to his Sermon on the Mount. Such is the Asiatic's study of the Bible! Christ, Christianity and the Christian church all vivified and spiritualized by the living touch of Heaven! (Applause.) Asia is not the land of history but of introspection, not of logical reflection but of intuitive apperception, not of cold dogmatism but of flaming faith. We have no theology but religion. The Bible as the book of the past has no existence for us; we see in it only living characters and fresh scenes. Do you not know that we Asiatics never read books but converse with them, and that we never study Nature but commune with her? In the East all is full of life, all is full of God. The Goddess of Force, Sakti, meets us at every turn. The beautiful Goddess of nature, Prakriti, is resplendent everywhere. There is nothing godless in the east, there is nothing profane. All is sacred. I never keep a secular establishment,—says Asia. All my things are sacred, my whole history is ecclesiastical, all my science is scripture, my whole literature is sacred poetry. Behold, says Asia, all my hills

and mountains, all my rills and rivers, all my seas and oceans, are effulgent with the light of Heaven. Blessed are the trees that grow on my soil, for they are divine; even the humble blade of grass in the east is holy, for the great God comes down to dwell in it. Verily there is nothing secular in Asia. Learned Europe, study nature; we shall commune with nature. Europe, study botany like a scholar; we prefer to live as devotees in the garden of Eden. Europe, rise on the wings of science and study the stars in the firmament above; we shall indulge in the highest contemplation in the heavens above. Europe, the Lord has blessed thee with scholarship and science and philosophy, and with these thou art great among the nations of the earth. Add to these the faith and intuition and spirituality of Asia, and thou shalt be far greater still. Asia honors thy philosophy; do thou honor, O Europe, Asia's spirituality and communion. Thus shall we rectify each other's errors and supplement mutual deficiencies. Europe will correct and purify eastern communion with the hard logic of science, and remove all the superstitious and idolatrous rites and all the mystical delusions which have encrusted around it in the course of ages. While on the other hand we shall take the dry facts of western science, fill them with the flesh and blood of eastern sentiment, and spiritualize and vivify them with a living faith.

So that while we are eminently and in the highest degree scientific we shall not be in the least sceptical or materialistic. When science becomes godly and reverent the soul finds a safe anchor, and there is no danger of our foundering in the sea of bottomless doubts and uncertainties. Thus we are saved from idolatry and superstition, and the western world is saved from the horrors of agnosticism. Agnosticism did I say? Yes. This killing doctrine of an Unknowable fiction has ruined Europe, by removing the Holy God from all objects in creation. Who will touch this cheerless rose of the west, on which atheism has laid its accursed hand? Not I. As an Asiatic I must turn away from the infidel rose which has no Divinity in it, and is fair only to godless and carnal eyes. No, we Asiatics will not touch such a rose, for it is not of God but of man. Our roses, on the contrary, which bloom in the garden of Eden, have the beauty of the Lord

in them and are redolent of Divine sweetness. They are theistic, not atheistic roses, and their soft whispers are the gospel of God's love. Believe me the love we give to our flowers is not merely the poet's love but the devotee's love. Who on earth is so adoringly fond of flowers as the Asiatic? And who kneels so reverently at the foot of the mountain as he? If the beauty of the flower quickens his religious impulses the sublimity of the mountain also excites his reverence. The sacred Himalayas still reflect the glory of God as they did before. They still speak the Veda and the Vedanta to India's devotees, inspite of the secularism and infidelity of the age. And though Judaism is dead and its glory gone Sinai still thunders forth Heaven's Decalogue as it did in the days of Moses, and to every devout Asiatic it is still the sacred abode of Jehovah. When will Europe, O God, see Thee in all her hills and mountains, her rivers and seas, in all her trees and flowers? When will Europe, like Asia, praise the Living God in every created object in the heavens above and earth below, and disdainfully fling away whatsoever is secular and godless?

Come then, Europe, let us shake hands with each other with the utmost cordiality. Let us bury all our hostilities and enmities, and plant the sacred olive on their grave. Heaven demands reconciliation, let the earth obey. Let us avail ourselves of all opportunities which God's merciful Providence vouchsafes unto us to cement the ties of international fellowship. I am proud to regard myself as a loyal subject of Queen Victoria, and I rejoice to see under her triumphant banner the union of India and England, of the East and the West. How significant, how sacred is the annual levee at Government House, where loyal India bows before the stately figure of the august personage who represents the Queen's Majesty. It is not the pomp and pageantry of hollow earthly politics, not an annual parade of despotic power, but a Durbar which symbolises the providential union of two nations under a common sovereign. And so every evening party and friendly reunion, where Asiatics and Europeans meet in social fellowship, is to me a religious gathering, destined to further the purposes of

God. These little groups, one here and one there, scattered all over the country, are but the upheavings of that tide of racial amalgamation which is going on everywhere. Whether it is politics or trade, pleasure or business that brings the European and the Asiatic races together, I see only the gradual formation of a diversified congregation in the New Church of atonement which the Lord has upreared in our midst. Everything seems to hasten the day of reconciliation. After war comes peace; after centuries of separation comes sweet reconciliation. Strike up then, ye nations of the West, your solemn national music with your sacred instruments, and let the nations of the East, with their peculiar instruments, discourse sweet Eastern music, and may Heaven so regulate and adjust the various sounds that they may swell into a harmonious chorus unto the glory of heaven's King. And as the new song of Atonement is sung with enthusiasm by million voices, representing all the various languages of the world, million souls each dressed in its national garb of piety and righteousness, glowing in an infinite and complete variety of colors, shall dance round and round the Father's throne, and peace and joy shall reign for ever. (Prolonged applause.)